American Negro

HE ASKS JUSTICE

This Is Demand of Colored American From White Race.

Fourth of a Series of Articles by the Rev. Mr. Walker.

TOLERANCE IS NOT REQUESTED

Nor Does the Negro of Today Ask for Forbearance.

Lynchings Must Be Stopped Is Decree of New Justice.

BY THE REV. GEORGE GILDERT WALKER, M. A. Article IV.

JUSTICE. The colored American does not ask for patronage or toleration or for-bearance. He demands justice: bearance. He demands justice:
nothing more, nothing less. The highest human justice is that which is
communal. It is that attitude of every
person toward every other person,
which shall be of such a character as
to make the well-being, security, happiness of each individual of fundamental importance to every other individual. Justice, according to this
highest ideal (and no other ideal is
worthy a Christian state) is a positive
virtue. As a matter of fact, all virtue is positive. Such an ideal can
only be said to be in process of realization in a community or state, when
the persons which make up the community or state seriously endeavor to
assume such an attitude toward each
other.

cther.

Concretely, justice may be identified with law. It does not follow that law is always just. The contrary has many times been true. But the ideal of law is justice; and a law which is obviously unjust has ceased to have claim to high respect. Yet, even in such a case, law is to be obeyed; because law makes for order; and order is the condition of civilized life. Unjust laws must be combated by appeal to the power which every state provides, whose duty it is to scrutinize and decide all questions from the standpoint of justice and equity.

Impossible for Courts.

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It is obviously impossible for courts of law to always be just, even when laws are just. Law must be positive. It must settle disputes. It must accide questions. Justice demands that everything be taken into consideration—environment, opportunity, training, needs, etc. This is impossible in legal procedure. It would demand an awful amount of refined machinery, such machinery as is out of the question. Law must so order the lives of citizens as to conserve their happiness and security. It thus has certain categories of crimes and offenses into which it places individuals so charged, and after trial carried on by the use of certain other categories of evidence and procedure, passes judgment and definitely settles the issues.

Must Be Guilty.

Must Be Guilty.

Crime is a bad thing. All crime is bad, and especially crime against the person. No criminal should go unpunished, if the law can possibly apprehend him. And no innocent man should suffer, if the law can possibly protect him. Until a mad is proved guilty in a court of law, he is to be considered innocent. This is a maxim of Anglo-Saxon jurisprudence. No sensible person minimizes crime. It is a terrible thing. But all people worthy of consideration demand that law be always sovereign, and that courts and police be always actual and positive forces.

of Anglo-Saxon jurisprudence. No semable person minimises crime. It is a terrible thing. But the semable person minimises crime. It is a terrible thing. But the semable person minimises crime. It is a terrible thing. But the semaphing of the se

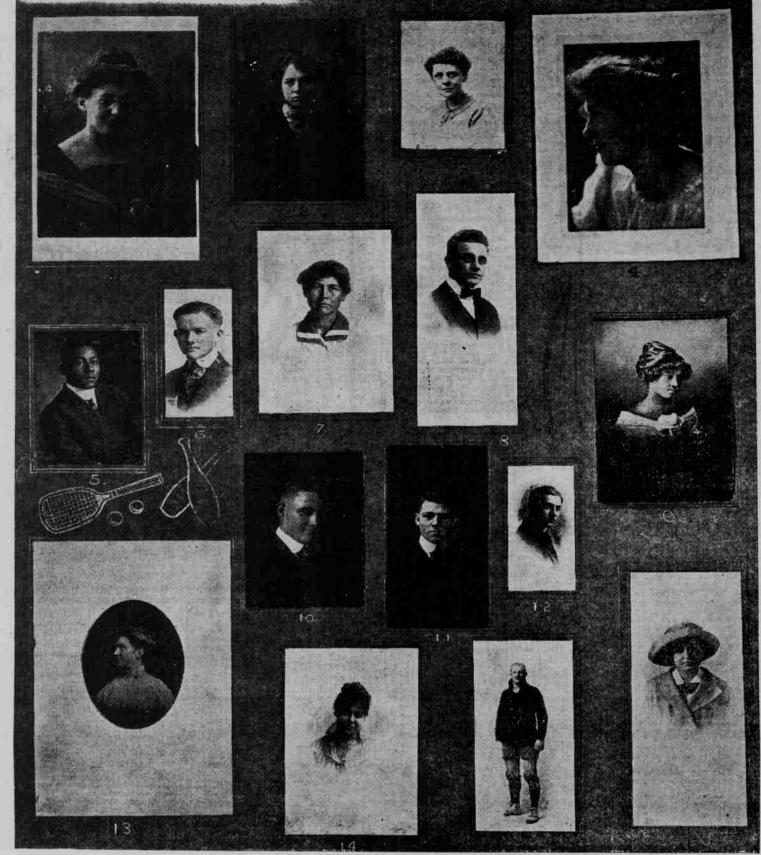
For they have taken a good many tons force and watchfulness from the shoulders of Topeka parents.

The southern states of this country, the colored American seems to be relegated to a probability of the parents of the law, the is too often forthwith proched. In some cases the victing confesses or is known to be guilty. That does not alter the matter. Law and courts are for the purpose of purpose of a legal trial.

Lynchings are not confined to any particular offense. In 1916 to October in their were 73 persons lynched in the United States for the following of United Sta



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the previous year.

These lynchings are orgies of maddened brutality, insane cruelty, inhuman barbarity.

The lynchers are not apprehended. Prisoners are taken from court rooms. Sheriffs give up their prisoners, Governors do nothing. Washington never opens its mouth. The constitution goes by the board. The principles of law and order go for nothing. A governor says, "To hell with the constitution," and is not officially rebuked. Colored men's property is burned or blown up. Colored men are whipped by night riders and driven from communities. In all such cases the courts. OPPORTUNITY Buy a home of your own. Borrow money. We make Reai Estate Loans repayable monthly. He who waits will wait until Gabriel sounds the trumpet. Now is the time to see The Capitol Building & Loan Ass'n

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There is no speech nor language to express The secret messages of God, that make Perpetual music in the hearing heart.

Henry Van Dyke. The call of God to us all is to rise up and help our Lord in His fight against evil and wrong everywhere.—Charles Brown.

When wealth is lost, nothing is lost; When health is lost, something is lost When character is lost,-all is lost!-Anon.

Correction that is prayed for becomes a means of grace; it is received in the right spirit because asked for in the right spirit; but to accept it dumbly, sullenly, or in the spirit of fatefulness, is to lose the advantage of chastisement .-Joseph Parker.

Theoretically we know that He doeth "all things well," and that "all things work together for good to them that love God"; but it is a triumph of faith which brings great glory to God when, in the time of nature's sorrow, the whole soul of the believer rejoicingly accepts the Lord's dealings .-J. Hudson Taylor.

Don't worry about the future, The present is all thou hast: The future will soon be present, And the present will soon be past!-Anon.

* * * * We shall never see the sacredness of secular callings until we remember that the Son of God created the world, that by Him all things, not simply all souls, are held together .- G. A. Johnston Ross.

CHURCH NOTICES

(These notices must be in The State Journal office by 2 o'clock on Friday afternoon.. Unless otherwise noted in this column, services will be held at 11 o'clock in the morning and 8 o'clock in the evening.)

First Baptist church, Robert Gor-don, pastor. Morning sermon by Dr. Fred Berry, superintendent of evan-gelism under the Baptist state conven-

First Church of Christ, Scientist Huntoon and Polk streets. Lesson ser-mon subject, "Christ Jesus." Wednes-day evening meetings with testimon-ials of Christian Science healing.

First German M. E. church, Fifth and Tyler streets, A. J. Ross, pastor. Morning service at 10:45 o'clock. Ser-mon by the Rev. H. A. Hohenwald, morning and evening. Celebration of the Lord's supper after the morning sermon.

Central Park Christian church, Six-teenth and Central Park avenues, H. J. Corwine, pastor. Communion and preaching in the morning. No even-ing service.

First Methodist Episcopal church, Sixth and Harrison streets, Benjamin Young pastor. Morning sermon sub-ject, "John of the First Century and His Message for Today."

First United Presbyterian church, Eighth and Topeka avenues, Edgar P. Smith, pastor The Rev. Mr. Copley will preach in the morning.

Second Presbyterian church, North Jackson and Gordon streets, Joseph P. Hicks, paster. Morning sermon subject, "Is Old Time Religion More Cheerful than Christian Science?" Union evening service, in the evening with a sermon by the Rev. Herbert Jones.

West Side Christian church, Mrs. Chru Hazelrigg, pustor. Morning sermon subject, "The Great Preacher and the Prodigal." Evening, Miss Laulea M. Bagley will recite "From a Fur Country," Special music at both services.

Third Presbyterian church, Fourth and Branner streets, S. B. Alderson, pastor. Morning sermon subject, "A Conversation Which Led to Christ." No evening service.

Grace Crithedrai, Eighth and Taylor streets, J. P. deB. Kaye, dean; G. M. Gelsel, canon. Holy communion at 7:30 o'clock. No evening service.

New Thought society, Unity church 914 Topeka avenue. Mrs. Lecia O. Case will speak in the morn-ing on the subject, "Christ in You the Hope of Glory."

East Side M. E. church, Seventh and Idmo streets, J. F. Youngman, paster, Preaching services morning and eve-

Oakland M. E. church. Sardou and Chester avenues. A. E. Peterson, pas-tor. Morning sermon subject, "Song from Prison." Evening, "A Pecious Gift and the Folly of Rejecting It."

Swedish Bethel Mission church, Sixth and Harrison streets, A. Lillen-gren, pastor. Preaching services morning and evening,

Seabrook Congregational church, Nineteenth and Highland avenues, Robert D. Bussey, pastor. Preaching services morning and evening.

Reformed Presbyterian church, 920 Clay streets, C. A. Dodds, minister, Morning sermon subject, "The Great Sin Bearer."

First Presbyterian church, Stephen S. Estey, D. D., pastor. In the morn-ing the Rev. John A. Fazel, assistant pastor, will preach on "Divine Storm Signals." No evening service.

First United Brethren church, Twelfth and Quincy streets, G. K. Hartman, paster. Morning sermon subject, "Rain—A Symbol of Divine Truth." The paster speaks at the Union service at the First Congregational church in the evening.



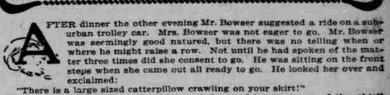
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Bowser's "Catterpillow" It Gets Him Into Trouble

- By M. QUAD --000



"There is a large sized catterpillow crawling on your skirt!"
"Thank you, but your pronunciation of the word is new to me. I thought it
was caterpillar."

"Oh, you did, eh? Well, let me inform you that the word has been spelled and pronounced 'catterpillow' ever since I was able to crawl."
"Then it's funny that the dictionary men haven't found it out," said Mrs.

Mr. Bowser flushed up, swallowed hard and observed:

Mr. Bowser flushed up, swallowed hard and observed:

"Mrs. Bowser, you take every chance that offers to correct my orthography or grammar. I don't like it, and I tell you so."

Mrs. Bowser should have laughed the matter co., but there are times when women are impolite and obstinate, and she agewered:

"I always do it for your own good, Mr. Bewser. If you do not spell or pronounce your words as other people do you are up to make yourself a subject for ridicule and sarcasm."

"By the jumping frog of Frogtown, I'd the to hear anything ridicule me!"

revered Mr. Bowser. "A hundred times a week I could correct you, but I respect

"By the jumping frog of Frogtown, I'd the to hear anything ridicule me!"
roared Mr. Bowser. "A hundred times a week I could correct you, but I respect
your feelings too much. My schoolteacher, have always called it catterpillew,
and I guess they knew what they were talking about."

"But we have four dictionaries in the hause, and none of them spells or pronounces it as you do. When it is so easy to be right, why continue to be wrong?

"Mrs. Bowser, your four dictionaries can go to blazes, and you can go into the
house and remove your hat, for we will not go on the car!" was Mr. Bowser's
dictum, as he set his iron faw.

Mrs. Bowser retired into the house, scad enough not to go, but with tears of

Mrs. Bowser retired into the house, sad enough not to go, but with tears of vexation in her eyes. Mr. Bowser walked up to the corner and swung himself aboard of a cur. It was crowded with passengers going for an evening ride, and



"OLD POP, YOU GO HOME!"

there were no empty seats. He was standing up when the conductor came for his fare, and he blurted out: "I see you are still running hog cars on this route. If the hogs in this car would close their knees together there would be room for four or five more pas-

The passengers for several seats around him had heard his remarks about

hose, and, after a minute, one of them resented it. He was a small, pugnacious looking man, and he rose up.

"Ladles and gentlemen," he called out as he looked the car over, "here is an old mossback who calls us all hogs because we have seats and he has to stand up. Are you going to submit to his insults?"

"You bet we ain't!" was the general chorus, and Mr. Bowser was seized by a dozen hands and flung off the car and landed down on the sidewalk. He was mad all through, but he waited for the next car and was fortunate enough to find a seat. This mollified him somewhat, but when a passenger was walking toward the rear door to drop off and accidentally stepped on his toes Mr. Bow-

"Are you drunk or is that your usual way of walking?"

"I beg your pardon, sir," replied the man, "but if your feet were not as big as soap boxes one could get past them."

"Don't you give me any sass, sir!" warned Mr. Bowser rising.

The conductor and passengers interfered to prevent an awful tragedy, and the car went on. Mr. Bowser was still seeing red when the car reached the end of the line. He got off with the rest of the passengers, and a man selling peanuts asked him to buy. Mr. Bowser setzed him by the coat collar and give him a twist which flung him ten feet away. Some of the spectators laughed and others looked upon it as a mean act. One of the latter pushed his way forward and said:

"You think you are the boss of the whole show, but it won't take me even

two minutes to convince you that you are not!"
"You mind your own affairs or you will get hurt!" was the reply.
"Oh, I will, eh?" ejaculated the man as he sailed in. The fight continued seven or eight minutes before a policeman came up and separated the combatants. In doing so he tore off Mr. Bowser's collar and the and ripped his coat down the back. Then he gave him three or four shakes and warningly said:

"Old pop, you go home. You take the next car. Don't you get off until you come to your own corner. Don't you open your mouth to say a word. You are one of the old kickers who go around looking for trouble, and I am trou-

Mr. Bowser got home with one eye almost closed, a long scratch on his nose, and his wardrobe looked as if it had been run through a corn sheller.

Mrs. Bowser was seated on the steps, and as he passed her going into the house she pleasantly queried of him:

"Well, were the caterpillars too many for you?" But he did not even utter a grunt in reply. He was not interested in

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